

Hashem saw that the light was good, and Hashem separated between the light and the darkness. (1:4)

If the light was so "good" and the darkness less positive, why did Hashem merely separate them? Why did Hashem not banish darkness to some abyss, permitting "light" to shine all day? Why do they have equal time? *Horav Yosef Chaim M'Bagdad, zl*, explains that darkness increases our appreciation of light. He recounts an incident involving the *Baal Haflaah*, who was in need of a *minyan* at his home. After he was able to gather ten men, he realized that one of them was not desirable for a *minyan*. Thus, he sought another person. The individual in question was no fool and became quite insolent. He asked the *rav*, "Why did you not count me in the minyan? After all, even for the *ketores*, spices for the incense, they included the *chelboneh*, which had a foul odor." The *rav* immediately responded, "You are correct. That is why they need eleven spices!"

While the response may have put the man in his place, what really is the reason that they needed eleven spices? If the *chelboneh* is included, why do we need eleven spices? If it is not included, why bring it altogether? The answer, claims *Rav Yosef Chaim*, is that the ten good Jews and the ten sweet smelling spices stand out much more when they are relative to the foul-smelling spice and the Jew whose level of commitment leaves much to be desired.

The same idea may be applied to the creation of darkness and its relationship with light. Hashem saw that light was inherently good. If He were to eliminate the creation of darkness, however, people would have become complacent with light. They would not appreciate its benefit as much. Consequently, darkness reigns in conjunction with light - to serve as a vehicle for appreciating the true brilliance of light.